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# Jung's path to wholeness and parallels to the Homo luminous evolution of the Incas

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Illustration by Angela Wix  
for Carolyn Dunow,  
Energy Healing Coach

Carolyn Dunow

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### **Jung's path to wholeness and parallels to the Homo luminous evolution of the Incas**

We are currently in an age of transformation that was predicted by mathematical genius of ancient Mayan astrologers, who lived in the greater regions of Central and South America. Christians refer to this time as the End Times. The Mayans, however, predict December 21, 2012 as the end of the world as we know it; yet with this end comes the dawning of a new evolution of species beyond the Homo sapien: the Homo luminous - the enlightened being. Dr. Carl Jung, a pioneer in the field of psychology and the unconscious mind, does not predict a time, but describes a process of individuation. This process holds an uncanny parallel to the path of the Homo luminous held by the Inca shamans, who reside in the Andes region of Peru. Perhaps fate gifted Dr. Jung to humanity to provide another venue in fulfilling the ancient prophecies of the time to come. This paper will outline the parallels of Jung's path to wholeness and the Inca's path to the Homo luminous.

Several outcomes predicted as a result of the astrological alignment of 2012 are described by Pinchbeck (2006, pp. 238-248). These include the rise of a feminine energy in our current masculine dominated culture and the illumination of our shadow projections that will bring balance to create a "non-dual enlightened consciousness". According to this prophecy, humanity will then have access to "unlimited bliss and creative freedom" and become conscious co-creators of reality.

The way of the Laika, the last of the Inca shamans, is founded on this principle: "We are here not only to grow corn but to grow gods" (Villoldo, 2006, p. xv). Their traditions have been kept safeguarded and remain untainted by modern civilization. The Laika fled their home lands when the Spaniards took over the Incan civilization. This marked a turning over of the world.

These shamans only recently descended from their place of hiding, high in the Andes Mountains, to share their wisdom with the rest of humanity, in order to prepare our world for the upcoming evolutionary shift. It is believed that a critical mass of consciousness must achieve this Homo luminous state before the astrological event, in order for the world to turn right again. In Christian terms this would be a return to the Garden of Eden. By Jung's definition this is wholeness which is achieved by the self through the process of individuation.

The self is the totality of one's existence: physically, mentally, emotionally and spiritually. Individuation is a process of transforming what resides in the unconscious into the conscious in order to know one's whole self. Rites of passage are undertaken in the Inca tradition as individual voyages to the core of the self: to know one's self, one's path, one's purpose. This cannot be foretold by anyone else, only experienced and revealed by one's self.

Jung (1989, p. 209) speaks of arriving at the process of individuation only after studying alchemy. There is, however, a striking parallel to the specific ways of the Inca shaman despite any apparent connection between the two. While many indigenous cultures promote walking with Spirit, the Incas encourage being Spirit. This is similar to Jung's process that leads the self to being whole. Also as Jung processed individuation through dreams, the shaman processes through lucid dreams and journeys. Jung and the Inca shamans promote this self work individually in order to change the world.

### **The Ego**

*“How much longer will you go on letting your energy sleep?  
How much longer are you going to stay oblivious to the immensity of yourself?”*

-Bhagwan Shree Rajneesh

The ego represents the core of the self in physical reality. Many people walk this planet without an awareness outside of their five senses or linear time. The ego-based person gets up in

the morning, grooms, gets in the car, goes to work, takes a break, goes back home and spends time with family, only to do it all over again the next day. Conflict arises, chaos is encountered, the stress of deadlines or finances may hit hard, yet most people find a way to get through.

By and large, our civilized society believes the myth that we have been kicked out of the Garden of Eden. We are no longer cared for, provided for or looked after. We have been abandoned by our own shame and guilt. We have forgotten and hidden the light side of the shadow: the side of our spirituality that tells our ego that we are one with God and all of creation. Somewhere along the way, we have lost our oneness thus losing trust in ourselves and on a deep level our trust in God and Spirit. We believe that we are on our own and that must find our own way to survive in our physical environment. With this premise, the ego can become out of balance during times of extreme duress; the dark side of the shadow, the unknown potential of our ego, may act out in ways that are unacceptable in society in an effort to survive or feel safe.

Villoldo (2005, p. 171) describes a stark contrast between modern cultures and the indigenous Incan shamans when he states “In Western mythology, we learn that we live in a predatory universe ... which we must guard ourselves... For the Laika ... All of creation is benevolent, and it only becomes predatory when we are out of ayni [(balance)].” One need only watch the daily news to see that our ego-based society is, by and large, out of balance.

Jung (1989, p. 346) claims: “That an ego was possible at all appears to spring from the fact that all opposites seek to achieve a state of balance.” Both Jung and the Incan teachings allude to the same phenomenon: the path to greater balance and spiritual wholeness begins with chaos, yet leads to a greater awareness of our true self. Perhaps the collapse of socioeconomic structures, school shootings and political conflict is leading each one of us to find balance, to awaken to a broader scope of consciousness, to the time to come.

### **Expanding Consciousness**

*Nothing we ever imagined is beyond our powers,  
only beyond our present self-knowledge*

-Theodore Roszak

Eventually people experience awakening through synchronistic events; unexplainable circumstances or life changing crossroads that encourage a journey of exploration to a greater potential. They begin to see aspects of their lives that no longer serve them and follow an inner drive to seek change. A resistance to change leads to perpetual suffering. A surrender to expanding possibilities leads to transformation with greater ease.

It takes tremendous courage to embark on this personal, objective and introspective leap into the abyss of the unknown aspects of our self. In many ways it seems easier to keep our head in the sand, of physical reality. Jung (1974, pp. 173-175) declares “people will do anything no matter how absurd, in order to avoid facing their own souls.” Jung (1933, p. 205) also states “much of the evil in the world is due to the fact that man in general is hopelessly unconscious, as it is also true that with increasing insight we can combat this evil at its source in ourselves.” Villoldo (2005, p. 159) explains of the cost of transformation: “...if you choose material success over emotional and spiritual communion with others, you’ll pay the price of suffering; yet if you alter your life to be more spiritual and emotionally invested, you’re going to have to clean up your act.” There must be not only a drive, and a conscious intent, but also a dedication to bring the repressed, hidden and unknown into the known consciousness.

### **The Self and the Process of Individuation**

*“If you bring forth what is within you, what you bring forth will save you,  
if you do not bring forth what is within you, what you do not bring forth will destroy you.”*

-The Gospel of Thomas

Individuation has always been the way of the Laika, to know thy self without allowing any external projections. “The Laika don’t live by rules or ideas. If they want to change their world, they don’t pass new laws or come up with new theories. Instead, they choose to change the way they perceive a problem” (Villoldo, 2006, p. 5). Jung (1933, p. 60) impresses the importance of individuation when he claims “Happiness and contentment, equably mind and meaningfulness of life - these can be experienced only by the individual and not by state, which on the one hand, is nothing but a convention agreed to by independent individuals and on the other, continually threatens to paralyse and suppress the individual.” These concepts run contrary to our current society and its herding approach to community.

Modern culture is based on precept, following a set of ingrained rules and the consequences of breaking the rules, not individuation. Undoing the ingrained rules in such a structured culture can be disturbing to say the least, as inferred by Jung (1933, p. 98) when he stated: “There are no problems without consciousness.” Choosing the more intangible, more feminine, individual spiritual path requires a letting go of the more masculine, materialistic, hierarchal, rule based ways of being. The near mental collapse during Jung’s spiritual break from his masculine based mentor Freud is a classic example of the cost of this transition.

As our world begins to turn over, we see that the sages no longer reside in our elders. More and more young people are aware of their psychic and spiritual energies. They know the Garden of Eden, heaven, yet are trapped in the transition still dominated by ego based reality on earth. Their perceptions are not honored and they have no means to discuss it much less process it. They project their imbalance onto others and snap. I believe there is mental breakdown due to this spiritual struggle in our ego based society and this is the source of the atrocities in today’s school shootings and teen suicides.

The intent and dedication to wholeness will undoubtedly bring up unconscious healing opportunities. A significant difference between Inca shamanism and that of other indigenous cultures is that protection, from perceived evil forces in the environment, does not come from talismans or warrior paint; it comes from an internal healing of soul wounds and becoming more conscious. The Laika track the source of energetic imprints which reveal the story hidden in the unconscious. These shamans have not forgotten that we are energetic beings coalesced into matter; they see the human body as an energy form. Energetic imprints are created by unresolved emotional traumas which create imbalances in individuals, in families (as in the case of genetic curses), or in cultures.

Healing processes release emotional ties to an event or other people thereby reducing the tendency to project. "...to cast no shadow means that we don't project our wounded self onto others... In order to tread lightly, we must ... free ourselves from the whims of ego. We must... become one with spirit" (Villoldo, 2005, pp. 128-129). Becoming one with spirit perpetuates the self to be more objective in searching for wholeness. Objectivity, Jung (1989, p. 296) explains is a marker of completed individuation.

When we become more objective and keep the ego under control, we realize that the physical world is the dream, and the seemingly intangible energetic and spiritual world is the eternal reality. This realization drives us to seek internal balance rather than expending energy and projecting our imbalance onto other sources to no avail. When we realize that we *are* everything (we are spiritually and energetically whole) we cannot be harmed by anything; if we stand in the middle of a hurricane we will not be harmed because we know that we too are the waters. We may have to endure a few storms to completely heal our wounds and fully master this philosophy. My mentor Alberto Villoldo frequently said to me: "after the healing comes the

understanding”. You will know when you have reached individuation when you master your own perceptions.

Perhaps dreams can also be an indicator that a healing has taken place and the resulting wisdom is then brought forth into consciousness. Jung used dream analysis as a means to bring the unknown into the known; while the progressions of characters in the dreams seem to be a marker of success towards the individuation process. He emphasized that we must be dedicated to the process, so that what is brought into the conscious does not become unconscious again. He stated the importance of this, when he described a particular dream process: “The transfiguration and illumination, the conscious recognition of the center has been attained, or at least anticipated in the dream. This potential achievement - if it can be maintained i.e., if the conscious mind does not lose touch with the centre again- means renewal of personality.” (Jung, 1974, p. 222)

Balancing the masculine and feminine energies is another key aspect to individuation and wholeness. Jung speaks of bringing forth the anima and animus as a way to bring our feminine and masculine opposition into balance. While many indigenous cultures honor the masculine and feminine aspects it is the Incas that strive to maintain an integrated balance at all times. The fifth and sixth Inca rites of passage begin the process of integrating our feminine and masculine aspects of the self (Villoldo, 2006, p. 206-210). The seventh rite of passage then carries this integration towards stewardship in maintaining a masculine and feminine balance for our planet earth and all of creation.

Soul retrieval is another common ritual across many indigenous traditions. The Laika take this ritual to a deep, introspective level by journeying to the underworld, the realm of the unconscious (Villoldo, 2005, p. 29). They bring back not only the soul fragment, but the story

and the wisdom that comes with it, increasing consciousness which reduces the risk of losing that piece again. Jung and the indigenous agree that soul loss is due to painful experiences (Jung, 1974, p. 189), (Villoldo, 2005, p. 53). The recovery from soul loss is apparent in many of Jung's dream interpretations.

Mandalas are also used in many indigenous cultures as a means to interact with spirit for the purpose of revealing unconscious aspects of our self. Jung (1989, p. 195-196) defines mandalas as "Formation, Transformation and Eternal Mind's eternal recreation". He describes his experience creating mandalas as letting him be carried by the current of the unconscious. He realized that mandalas were a process to discovering the self, another means to individuation.

### **The Personal Unconscious**

*"One cannot arrive at a destination from which one has never departed.  
One can simply know oneself to be here – Now."*

-Rasha

To understand the personal unconscious one must stretch beyond our four-dimensional comprehension of space and time in the physical earth plane. Polich (2001, p. 78-79) describes transdimensional aspects of the higher self which function simultaneously to the aspect of our self residing on this plane. Jenkins (1998, p. 209-210) also describes a multidimensional journey where visionaries meet the "Keepers of Time". He surmises that the shaman's journey to the end of time and space is a means to obtain knowledge not otherwise obtainable; again supporting Jung's premise that conscious awareness is key to wholeness. Access to the multidimensional higher selves is achieved through a mastery of non-linear time. The Inca shamans are steeped in this practice.

In the Inca tradition, the eighth rite of passage is the Starkeepers rite (Villoldo, 2006, p. 206-210). This rite provides the opportunity to connect the recipient to the multitude of galaxies

and multidimensional planes of existence. This rite was first transmitted to recipients outside of the indigenous Incas in 2003. This access is becoming much more reachable to a greater population as the veil between physical and spiritual reality become thinner on the approach to 2012.

In my personal experience, and those of several clients, the multidimensional aspects of the higher self usually appear, through lucid dreaming, as a council of twelve. These twelve have always been represented in a circle or at a table, symbolizing wholeness. Each of the twelve carry specific light and dark shadows of the higher self, that when merged together bring greater awareness and completeness to the self. The process to blend these aspects allows the mind to hold multiple consciousnesses across a multidimensional reality, giving a sense of omnipresence.

Jung (1989, pp. 171-172) describes a dream which he was at an emerald table and was made aware of “twelve dead people”. He later discovers that these dead are somehow still alive. While Dr. Jung could not initially find a solution to this enigma, he sensed that the dream provided an “unusual activation of the unconscious”. I could speculate on the meaning of and the unfolding of this dream, but that would go against the teachings of Dr. Jung and of the Laika to allow the self to unfold for the self. My speculation would be a mere projection.

The merging of the self at this level brings the self one step closer to the merging with the totality of all existence – God. I suspect that Jung’s dream of the twelve dead people may be an indication of a multidimensional process leading to wholeness.

### **The Collective Unconscious and the Path to Wholeness**

*“We, who are living in this incredible miracle we call the universe,  
have to begin to recognize that we are not just in it, we are it.”*

– Fred Alan Wolf

Inca shamans know how to transcend ego-based reality to co-create; “Physics tells us how water evaporates into a cloud of vapor, while the Laika show us how to make it rain” (Villoldo, 2006, p. 19). The ninth rite of passage in the Inca tradition is the Creator rite (Villoldo, 2006, p. 206-210). This rite attunes the recipient to the source of all creation; facilitating the merging of the self to the energies, wisdom and powers to co-create. This rite has rarely been transmitted, and only directly from spirit to human. In 2006, this rite was made available through human to human transmission, encouraging the Homo luminous prophecies of 2012.

Through an interpretation of a dream, Jung (1974, p. 187-189) discovers that “only gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws”. Jung further contemplates that though we are earthbound, we are not limited to grow. Perhaps his work started the momentum to reach the critical mass necessary for the next evolutionary leap in humanity; where we co-create by dreaming the perception of our world into reality. Perhaps the energy attunement of the Incas will now allow humans to pass over the rainbow bridge and become reunited with the creator of all: Jung’s concept of wholeness, the return to the Garden of Eden and Homo luminous beings walking the earth.

“It is not the children of the flesh, but the children of God who know freedom” (Jung, 1933, p. 122).



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